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# *The* **Masonic** **Craftsman**

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Massachusetts, in the Interest  
of Freemasonry*

*In This Issue: "How Best May Freemasonry Serve Society?"*

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**Declaration of Principles**

[Formulated in February, 1939 by the Grand Masters Conference at Washington, D. C., and adopted by the Grand Lodge of Massachusetts on March 8, 1939.]

Freemasonry is a charitable, benevolent, educational and religious society. Its principles are proclaimed as widely as men will hear. Its only secrets are in its methods of recognition and of symbolic instruction.

It is charitable in that it is not organized for profit and none of its income inures to the benefit of any individual, but all is devoted to the promotion of the welfare and happiness of mankind.

It is benevolent in that it teaches and exemplifies altruism as a duty.

It is educational in that it teaches by prescribed ceremonials a system of morality and brotherhood based upon the Sacred Law.

It is religious in that it teaches monotheism, the Volume of the Sacred Law is open upon its altars whenever a Lodge is in session, reverence for God is ever present in its ceremonial, and to its brethren are constantly addressed lessons of morality; yet it is not sectarian or theological.

It is a social organization only so far as it furnishes additional inducement that men may forgo their numbers, thereby providing more material for its primary work of education, of worship, and of charity.

Through the improvement and strengthening of the character of the individual man, Freemasonry seeks to improve the community. Thus it impresses upon its members the principles of personal righteousness and personal responsibility, enlightens them as to those things which make for human welfare, and inspires them with that feeling of charity, or good will, toward all mankind which will move them to translate principle and conviction into action.

To that end, it teaches and stands for the worship of God; truth and justice; fraternity and philanthropy; and enlightenment and orderly liberty, civil, religious and intellectual. It charges each of its members to be true and loyal to the government of the country to which he owes allegiance and to be obedient to the law of any state in which he may be.

It believes that the attainment of these objectives is best accomplished by laying a broad basis of principle upon which men of every race, country, sect and opinion may unite rather than by setting up a restricted platform upon which only those of certain races, creeds and opinions can assemble.

Believing these things, this Grand Lodge affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion in Masonic meetings of creeds, politics, or other topics likely to excite personal animosities.

It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but dangerous to its unity, strength, usefulness and welfare, for Masonic Bodies to take action or attempt to exercise pressure or influence for or against any legislation, or in any way to attempt to procure the election or appointment of governmental officials, or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason will act in civil life according to his individual judgment and the dictates of his conscience.



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**NEXT?** Since Hitler rose to fame, or sunk to infamy—take your choice—Austria, Czechoslovakia, Poland, Denmark, Norway, Holland, Belgium, and Luxembourg, eight democracies, have had their independence violated and in most cases incalculable destruction bestowed upon them to satisfy a lust for power incredibly cruel.

Thousands of innocents have been slaughtered in a ruthless manifestation of brute force.

There have been no ameliorating circumstances.

The lesser partner, Mussolini, has as yet had to be satisfied with one small bite—Albania, while mighty Russia, the sinister *deus ex machina* of 175 million souls, after being “attacked” by little Finland, has seized and ravished the principal part of that staunch republic.

What significance has this for Freemasonry? Just this: Our ancient Craft is dedicated to the principle of the Brotherhood of Man under the Fatherhood of God, and by these acts of the totalitarian states all the good that the centuries have accomplished there through its instrumentality has been swept away and a new principle established—a principle opposed to everything for which Freemasonry stands.

It is a part of the Masonic creed to eschew politics and in the same declaration of principles enunciating this we are enjoined to accept “the principles of personal righteousness and personal responsibility” . . . to be inspired “with that feeling of charity, or good will toward all mankind which will move them (us) to translate principle and conviction into action.”

Now these high ideals are beautiful in expression, and the concerted action of several million men imbued with them a commendable and powerful enterprise, but how in heaven’s name is the individual, lacking leadership and united cooperation, to put his weight into the scales against those destructive agencies enumerated above which are aimed, incidentally, among other things, at Freemasonry’s utter destruction.

The point is raised that any united action would spell the ruin of the Craft. Maybe so—but better to be ruined in a righteous cause than to carry to the grave the thought of failure to correct wrong, through craven complacency, when something *might* have been done to fulfill our true destiny.

Eight democracies have seen as many units of the Craft suppressed—its usefulness destroyed. Tomorrow there may be others and these greater than all the rest. What then? Shall we be mice or men—supine or strong?

**HYPOCRISY (?)** In discussion of the war probably more words are produced in this country than in any other. Pious-minded patriots prof-

fer unlimited advice and criticism and proclaim the virtue of America and her intention to avoid armed conflict at all costs, *ad lib*, *ad nauseum*.

With the latter there can be no quarrel as to its desirability. There is, however, a matter of principle at stake, involving the integrity of every great nation, which no amount of specious argument or pious platitudes can conscientiously or consistently ignore.

Profiting immeasurably by its favorable if not unparalleled natural position as well as isolation from the scene of war in Europe the United States of America is yet so linked to it by economic and social ties as to be directly and vitally concerned in the consequences of the present conflict. Willy-nilly we are in it in a hundred ways, whether we like it or not. Interests vital to *all* great nations are involved.

Causes, pious pleaders stress, are not of our making. Yet if the truth were known, economic considerations are at the root of the whole deplorable debacle, and these have been profoundly influenced by the tremendous growth of the industrial life of this country and its entry into foreign trade in a big way.

England and her leaders come in for much abuse; her perfidy is played up; the history of revolutionary days, when freedom was sought from her “fetters” influences this argument, ignoring the fact that impositions greater than any made by England on the colonists have since been put upon the citizenry here, by our own government.

If virtue is to be the issue no record is spotless. We haven’t been at the land-grabbing job quite so long as other powers, perhaps, but those in which we have participated have been singularly successful. No, the Pharasaical view is fallacious; no hypocritical hypothesis will clear the United States of America of the charge of selfishness and the innate hypocrisy of those who seek to absolve it from a responsibility which is worldwide. When principles of international decency are threatened, we have a stake and a responsibility in seeing them restored. No single power can logically be expected to police the world in the suppression of world crime.

If we must be virtuous, let us forego the affectation of piety and cant, recognizing our own position as a world power dedicated to the democratic principle—or remain silent.

**OBITER DICTA** The writer presenting clearly and reasonably his opinion will generally find a small but attentive audience. Exigencies, however, frequently prevent reasoned expression, with the result that much of an immature and unsound nature is spread before readers, with a consequent conflict of mental processes, leading to intellectual indigestion.

It is natural that views are coloured by opinions rather than events, where so much of that commodity fills the columns of the press. A simple statement of

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Alfred Hampden Moorhouse, Editor and Publisher.

[May, 1940]

fact often takes up little space, but because clever space-writing has become a popular pastime, elaboration of facts, with much accompanying and confusing hyperbole, has clouded “public opinion,” rendering it innocuous and inefficient as a barometer. This is all apropos the many words setting forth one day “a story,” and the next day contradicting it—a common newspaper practise.

Many writers, paid to fill space rather than record events, trundle out much sententious commonplace, which, according to their particular style or facile pen give them “a following,” and sells papers; erudition becomes an unmarketable commodity.

Most people resent having their minds made up for them by others, yet have not the time or are too mentally lazy to take the slower and more difficult but surer way of thinking through for themselves the implications of acts and facts.

This makes for superficial thinking—of which there

is a plethora. Loose, unintelligent thinking has caused calamities and misunderstandings galore. Theories of iconoclasts have brought confusion and distress, where people have blindly followed false doctrines—to their inevitable misfortune.

Reason is now out of style. Madness in one form or another obsesses nations. How can it be construed otherwise, when millions of supposedly intelligent people are arrayed against each other with a sole desire to destroy. Civilization has come to a pretty pass when such things can happen. Whatever education has done, it has missed much to permit such madness to endure. “As the twig is bent so the tree’s inclined” and a start must be made on world youth to bring about a rule of reason, in national and international matters.

The motto of the most Worshipful Grand Lodge of Masons in Massachusetts is “Follow Reason.” There can be no better one to follow, in any consideration of the contemporary scene.

## A Monthly Symposium

### How Best May Freemasonry Serve Society?

ALFRED H. MOORHOUSE

BOSTON

The Editors;

JOSEPH E. MORCOMBE  
SAN FRANCISCOWILLIAM C. RAPP  
CHICAGO

#### HOW BEST MAY FREEMASONRY SERVE SOCIETY

By ALFRED H. MOORHOUSE  
Editor Masonic Craftsman, Boston

**A** BROAD question deserving the best thought of the best brains within the Craft is propounded here.

A criticism which may with some justice be leveled against Masons is that of mental laziness: inability or unwillingness to think through to a logical end their individual part in the cause in which they are enlisted and to which the fraternity is dedicated; accepting with complacent acquiescence a set of stated principles, often improperly understood. If this condition exists, it can truthfully be said that the average individual has but superficial knowledge of the instrumentality of which he is an essential part.

During his initiatory experience in the lodge the candidate is impressed with the beauty of the ritualistic formula and the obvious sincerity of the instructing officers. Like those of a wedding or a funeral, however, the mood passes and is quickly forgotten or lost in the swift current of events through which his daily activities divert him, and it becomes but a pleasant memory, which has marked him only to the extent to which his spiritual nature responds to such things.

Freemasonry is not a commodity purchasable with

money. It is fundamentally a system of morality which in full fruition comprehends a reasonable realization of divine principles—insofar as the human mind is capable of comprehending them.

So we get down to the basic fact that Freemasonry may best serve society by the practise of Masonic principles in daily life through its individual members.

Medals and emoluments mean nothing unless behind them are service. The acquirement of Masonic eminence or prestige should always be predicated upon Masonic performance, best described by that word *Service*.

In a thousand and one theories animating individuals and groups through varying schools of thought the Masonic ideal stands high. In its elemental aspects it covers the range of right living, with particular regard to the universal brotherhood of man, unbroken by discordant creeds and dedicated to the search for Truth through Masonic Light.

Deeds—not words—might well be the motto of all men who seek to be Masons: “deeds of charity and pure beneficence.” Their consistent practise by the several million men comprised within the Craft can wield powerful influence on the minds of others—their example be an inspiration of tremendous value.

To the extent that superficial thinking gives place to concrete acts of real brotherhood in everyday relationships the Masonic influence is great or small. The Masonic leader has a duty to clearly inform and instruct his lesser educated brother, who in turn should, if he be a true Craftsman, practise Freemasonry consistently in behalf of his fellows inside and outside the tyled lodge.



## BY ACTION, NOT RECITAL OF VIRTUES

By Jos. E. MORCOMBE

Editor *Masonic World*, San Francisco, California

**H**OW Best May Masonry Aid in the Saving of Society?" This, our subject for present discussion, is important and certainly pertinent. That every sane and safe element and influence should consider

ways and means for aiding in the salvation and betterment of the social order is agreed upon by all thinking people. Our proposition, as stated, reaches both to the purposes and potentialities of Freemasonry. To fulfil the requirements it must be demonstrated that the institution has the effective human material, as also the equipment material, moral and spiritual, to make valuable contribution to the

social welfare. To save carries a positive meaning; it is to be made manifest by action. Further, the purpose to be set forth in plain terms; there must be no mistake as to purpose. It thus remains that the potentialities of the Craft must be mobilized and put to use with the one end in view of real and needed service.

Effort that is not directed to secure definite results is largely wasted; good intentions are proverbially barren of results. We have in the Craft wasted time and energy too long on useless reiterations of the prestige, the high principles and the great moral worth of the fraternity, as a constituent of the social order. Yet it would puzzle the most ardent advocate of things as they are to make a showing of results at all comparable with the claims advanced.

Let us say, then, that Freemasonry can aid in the saving of a threatened social scheme, desirable and proven to be good; that the duty to do whatever is possible is imperative, and that the pressing need exists for such service. Accepting these propositions, which require no labored demonstration to make evident their truth, the question must be faced how such service can be rendered.

Surely not by the continued maulundings of self-praise or a contentment with word platitudes, protestations of altruistic purpose and lip-loyalty to sublime principles. The leaders of the Craft and those having weight and influence within the fraternity must do more than concern themselves with the impotent things of routine and concentrate on the ways and means of service. This implies strenuous effort to seek a remedy for the loss of moral and spiritual forces, thus affecting society adversely. The world today needs effective example of right living and a willingness to uphold at all hazards the things that are of and for righteousness.

This brings us at once from the sterile heights of unapplied idealism and into the lush fields of practical labor. Masonry can not hope to influence the people, nor to impress itself for good upon the generation, so long as it insists upon a remote exclusiveness. Like the disciples on the Mount of Transfiguration we are eager to build tabernacles to the spirits of the past. But the Master, knowing of human needs, took his followers, strengthened by their brief abode in the place of beatitude, back to the sordid world below, that there they



might labor for the betterment of their fellows in a scene where there was sin and suffering and death.

No plan can be devised, nor even indicated beyond mere suggestion, in these brief paragraphs. Betterment must come first from the impulses of an upswing of moral fervor and spiritual conviction, which shall permeate the indifferent and contented ranks of the brethren. There must come an inspired leadership, capable of calling a new crusade for positive righteousness. This must be manifested first within the fraternity itself. And at the risk of staining spotless aprons by honest toil, Masonry must come to grips with evil conditions in community, state and nation. This is a necessity if the great fraternity is to effectively aid in the saving of society to a higher spirituality, an increased moral status and a cleansed democracy. And, without such salvation, Freemasonry can not hope to exist.

## BY LIVING UP TO ITS PRINCIPLES

By WILLIAM C. RAPP

Editor *Masonic Chronicler*, Chicago

**T**HE institution of Freemasonry is essentially individualistic in character, as distinguished from a society composed of individuals, which of course would apply to all organizations of men. Freemasonry,

perhaps beyond all other societies, stresses the importance of the individual, as well as standing firm for the rights and privileges to which he is entitled. The humblest and least assertive member is the peer of the brother upon whom has been bestowed the highest honors of the fraternity. Upon the individual Master Mason, therefore, rests the responsibility to discover how best Freemasonry may serve society.

Theoretical equality, however, can never be translated into an actuality, except as respects opportunity. Leaders forge ahead in all walks of life. To carry out any enterprise in an orderly manner administrative authority must be conferred upon selected individuals, and these almost invariably assume leadership. Real leadership in Freemasonry, however, is not dependent upon rank or station. The development of able and sincere leadership is necessary if the greatest service is to be rendered.

Followers are also needed. A general without an army is of little avail. Freemasonry in this regard has been weak. The potential possibility of service to society inherent in its army of followers cannot be measured. Imbue them with a realization of the opportunity before them and much will have been accomplished.

Unity is essential—but not the unity of regimentation. To attempt to crystallize the power and influence of the fraternity in behalf of the specific things in the world's work in regard to which men have the right to follow their predilections would be fatal, and would be of no service to society. If Freemasonry cannot instill into the hearts of its members a desire to follow its precepts and philosophy without binding them to definite lines of procedure in civil, political and religious affairs it has failed in its purpose.

Freemasonry prides itself upon being a progressive institution and at the same time to be unchangeable. The latter is a pure delusion. Without change there can be no progress. A static fraternity could not have existed during centuries of time. Even the concept of fundamental principles changes with time. Changes come, not by a show of hands or a majority vote, but by the irresistible mutation that teaches men how to be

of greater service to society. Conservatism must prevail, but rule by the dead hand of the past is not conservatism but retrogression.

Freemasonry may best serve society by living up to its ideals and principles; by guarding its members against intolerance, bigotry and ignorance and teaching them justice, honesty and uprightness; by preserving faith in the Fatherhood of God and the Brotherhood of Man.



## Rapprochement?

The following, which is a literal translation of a letter recently received from the Grand Master of the Grand Orient of France was doubtless prompted by an article on "Rapprochement" which appeared in a recent issue of *THE CRAFTSMAN*. Coming from such a source it bears the stamp of official authority.

Now, when the two nations of France and Great Britain are engaged in a life and death struggle with a powerful enemy to maintain the principles of free democracy and the right to live in fraternity which is denied in the totalitarian state, would seem to be a good time for Masonic authority, not only in this country but in Great Britain as well, to re-examine the possibilities of a rapprochement with France.

There is a great deal to be said on both sides of the question, but if entered into in a spirit of conciliation and fair mindedness it may be possible to remove the obstacles to the present schism and once more join in fellowship for the greatest good of the greatest number.

CRAFTSMAN readers who desire to express themselves on this subject may do so with the proviso that their communications be properly signed and be as concise in expression as space limits will permit.—A. H. M.

(Translation)

GRAND ORIENT DE FRANCE  
SUPREME COUNCILParis, France  
January 22, 1940To T.C.F.A. H. Moorhouse,  
Editor, *MASONIC CRAFTSMAN*,  
Boston, Massachusetts.

Dear Sir and T.C.F.:

I was particularly touched by the brotherly attention which you showed me in publishing in your very interesting magazine, "THE MASONIC CRAFTSMAN", the translation of my report on the drawing together between the Masonic powers, and I wish to express my heartiest thanks.

I am also very happy about the series of articles appearing on that subject in your magazine and in other Masonic publications.

I am particularly grateful to you for the perfect comprehension which you showed relative to the point of view of G.O.D.F. (Grand Orient de France) and above all for the breadth of view with which you expose the immense benefit which the peoples of all races can gather from a Masonic unity.

The G.O.D.F. is striving to better understand the dogmatic position of the other Masonic powers and he

deems that we should use them opposite each other with that great Masonic virtue known as tolerance.

Besides, a misunderstanding exists as to the principle of exclusive jurisdiction to which the G.G. L.L. of the United States are particularly attached.

The G.O.D.F. would accept it only on the grounds of each G.L. who would agree to keep the relations of friendship.

I have shown that the solidarity of the G.G. L.L. as to the application of this principle over all the United States is to be respected by us, and at my suggestion our Council, which has the power to treat external relations in the name of the Order, has adopted with unanimous agreement a decision which should give you the greatest satisfaction on this point.

I enclose the English translation of this resolution which will show you the efforts we are making to draw aside as much as possible the difficulties which can still separate us.

We are striving to resolve all those which can exist or become evident in the future in the most conciliating and brotherly spirit.

I thank you once again, my T.C.F., for all your magnificent efforts toward making the organization really universal, and I beg you to accept my most brotherly and devoted feelings.

ARTHUR GROUSSIER,  
The Grand Master.

\* \* \* \* \*

SESSION OF THE COUNCIL OF THE ORDER  
ON 3RD. DECEMBER 1939.

EXCERPT OF THE MINUTES

The Council of the Order, duly empowered as regards foreign relations, points out that the Grand Orient de France acknowledges the legitimacy of the *Principle of exclusive jurisdiction of Grand Lodges or Grand Orients over the territory on which they were instituted*.

This doctrine is accepted by the Grand Orient as ruling generally over the Masonic world.

As a consequence of this recognition the Grand Orient de France endeavoured, during the last ten years, to solve, on the basis of the above principle, all territorial problems which arose with friendly Masonic Powers.

The Grand Orient de France conceded, namely, by treaty, to the Grand Orient of Turkey and to the Grand Orient of Greece, Lodges of his correspondence who were instituted on the territory of the above Masonic Powers.

On the other hand the Grand Orient de France re-

fused to grant a new chart (?) to one of his old lodges, long established on territory belonging to the Grand Lodge of Yugoslavia.

The Grand Orient de France intends to apply fully the above principle to the particular case of the U.S.A. Regular Grand Lodges. Of his own accord he has already severed relations with groups formerly connected with him, on account of their being established on territory belonging to many of the above American Grand Lodges.

Whatever similar problems may arise, the Grand Orient de France is quite willing and ready to solve in accordance with the same principle, in the most friendly spirit.

Certified copy,  
The Grand Secretary,  
LOUIS VILLARD.

Certified translation of the minutes  
The Chief of the Secretary's Office:  
HENRY FUGIER

The following communication as a first hand document of interest to Freemasons from one on the spot throws some additional light on the relationship of our own and French Masonry. We are indebted to Bro. Cyrus Field Willard of San Diego for the letter.—Ed. CRAFTSMAN.

In his communication to us Willard says:

Dear Brother Moorhouse:

"The enclosed letter is from Brother Roumilhace, a member of the Council of the Grand Orient to Brother Callon who is a member of the Masonic Study Society of England and its foreign Secretary. I am sending it to you so you may see the need of a closer unity or a United Masonry in a divided world as Jos. Fort Newton talked of. You may use any part of it you may desire. Callon took his degrees in an American lodge in Manila and knew Leo Fischer, now living at Long Beach. Callon has lately been elected as Fellow in the Philalethes Society, altho' he was so modest he wanted someone else elected in his place. Through him I got in touch with Wilmhurst, whose Meaning of Masonry is written from standpoint of a Christian Mystic and was far superior to A. E. Waite. Roumilhac lived years in England, married an English woman and is the chief owner of a large linen thread factory in Marseilles. I learned first from him of the American flying boat, Yankee Clipper, settling on the harbor of Marseilles before any mention of it was made in our American newspapers. His reference to the spirit of Brotherhood shows what fine Masons they make in the Grand Orient of France."

Pointe Rouge, Marseilles, France,  
9th December 1939.

Mr. Herbert I. Callon  
Clyst St Mary  
Caterham, Surrey.

Dear Bro. Callon,

Great events have happened since I received your last letter. My stay in Switzerland with my daughter who is staying in a Sanatorium was interrupted by the fear of war and on my return the great drama started, which involves both our countries.

During the first few months I was kept so very busy

that I could not find a single minute to spare for my private correspondence but now my work is a little better organized, so I find great pleasure in coming into contact with you again.

I hope your family is not too much affected by the war. I thought of all my British friends a great deal these last few months, more so when I saw, during my many journeys in the North of France, so many British soldiers. My own brother-in-law, who is only 21, was called up a few weeks ago and it is apparent that Great Britain is making an enormous effort, much more rapidly than during the 1914 war.

Over here the mobilization was carried on methodically and though everybody hates war, people understand what is at stake and are ready for the greatest of sacrifices, knowing fully well that otherwise Europe will become an enormous concentration camp, where life will not be worth living. I am sure that now in England you understand as well what forces are in action against democracy and against the rights of the individual. I must say that I was rather surprised to read many months ago that what happened to our Austrian, Czechoslovakian and Spanish brethren was due to their political action, which they were supposed to deal in. Many of our British brethren will realize now, probably, that it was far more than any political question. Hitler, Stalin and other dictators are evidently out to wipe off the earth all signs of free thought and all the individuals who are not ready to bow down to their own will. Then what becomes of the whole philosophy of Masonry which purpose is to promote all the best inner feelings of the human beings. Naturally enough, all dictators have found that the Masonic ideals and teachings are not compatible with the aims of totalitarian States, therefore they ruthlessly squashed every sign of it as soon as they came into power, whatever be the political creed of any individual Mason. If Hitler had the chance of going over to England as a master I feel satisfied that his first task would be to extirpate the United Grand Lodge of England, in spite of all protests that British Masons did not indulge in politics. Such was the case of Austrian, Spanish Masons, etc. . . . The British mind, which has suffered such an enormous evolution recently, should realize this and correct their views about Continental Masons. You might be interested to know for instance that the idea of a European Political and Economical Federation, which seems to be so much in favour as a peace aim, was studied in full detail for many years by the Grand Orient de France, in every lodge, first, then in regional gatherings and later at our National Convention. This was not meant for political purposes; it had no political object nor national one; it was simply meant to try and find a solution, fair and rational, to a problem which was bound to be placed before the whole of Europe before long. This is what you might call "applied philanthropy." I could no better express my thoughts than by using the very words of a well known and well meaning American Mason: "Freemasonry is the most potent force for good in this distracted world, and it is my hope to see it function better. We have the plan—all we need is to apply ourselves to the labor and build for eternity". I think that no other words would express better my feelings: We should not be forever afraid of tackling the task of building of our temple, just be-

cause we might soil our fingers with impure material such as politics, etc. . . these will be rejected naturally, but the great mistake would be to stand aloof while the great struggle takes place which will bring man back to a state of slavery, where Masonry will have neither room nor object, or promote the best inner feelings to such an extent as to permit brotherhood to expand beyond all expectations.

This is, to my mind, the difference between the static philosophy of British Masonry and the reasonably dynamic one of Continental Masonry. I believe that both mean well, but how is it possible to compare views when so many artificial obstacles are thrown between us. When I saw, in the North, on the Belgian frontier, further East, Tommies and Poilus mixed together, guarding our common treasure of civilization, I could not help thinking how unreasonable we Masons are, French and British, to stand apart, casting anathema over each other, when beyond the Rhine and the Vistula the same frying pan or fire are being prepared in which we would be thrown, irrespective of rite or lodge. Very fortunately Tommies and Poilus will damp the fire and upset the pan, but our incapacity of coming

to an understanding, as Masons, does not tell much in favour of our teachings!

By the way, as regards your Tommies, I should like to offer you, and any of your friends, a most hearty welcome for any of their friends who happen to be in this country. If anything could be done to improve their lot, make them feel at home, and build round them a climate of active brotherly sympathy, please let me know, I would really love to put our principle of brotherhood to action for this purpose, and I feel satisfied that I could count on the active support of all French Masons. I have no mandate in offering this. I simply act on my own initiative and it must not come to anybody's mind that the Grand Orient de France, of which Grand Council I am a member, might in some tortuous way seek recognition. I insist on the fact that I act on my own initiative, but I feel sure that no pride would stop my colleagues from giving their full, hearty support to any scheme I might propose for the welcome and the welfare of British Masons who fight in France for our common safety and ideal.

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Very fraternally yours,  
J. ROUMILHAC.

## In Whom Do You Put Your Trust?

ADDRESS TO THE TWENTY-FIRST ANNUAL MEETING, THE MASONIC SERVICE ASSOCIATION

February 22, 1940, Washington, D. C.

By M.W. HUBERT M. POTEAT, P.G.M. (North Carolina)

Masonry without God is unthinkable. As well try to imagine day without the sun or a sky empty of stars. No man can estimate the force of the impression made upon the mind of the candidate by the experience of meeting God at the very beginning of his initiation. Many petitioners know very little of the Order; most of them, unfortunately, fall into the hands of the idiots —of whom every lodge on earth has at least one—who roll their eyes and talk of goats and greased poles and offer to bet the neophyte that he will back down before he has finished his three degrees. Even if the future brother escapes this noisome and noxious pest, he will make his alarm at the West Gate with some degree of excitement and with a sort of harried and uneasy readiness for any eventuality. But hardly has the door closed behind him when he hears a solemn voice from the East—maybe the voice of an intimate friend of the store or the shop or the street—bidding him remember that the blessing of God must always be sought on the threshold of a new enterprise and then actually praying for him! Now if he had gone into a church or a synagogue, he would have expected as a matter of course to hear about God; but he is in a Masonic lodge, with men sitting around the walls whom he had not thought of as particularly religious—and he is being called on at once to profess a belief in Deity! Certainly the thoughtful Mason will never forget that soul-stirring moment.

I should like to ask two questions this evening: first, what do we mean when we declare that our trust is in God? Second, what, if anything, do we propose to do about it?

The most interesting and in many ways the most instructive pursuit on earth is the study of the rise and

development of the religious impulse among the sons of men. Experts tell us that of the thousands of races and kindreds and tribes of this planet today, only one obscure tribe, living deep in the Australian bush, has absolutely no gods of any description. I am disposed to doubt that there is even one tribe so utterly benighted; the remark of a certain wise Frenchman, "Man is incurably religious," has always been true.

But, my brethren, belief in one invisible, omniscient, omnipotent God—monotheism, to use a technical term—inevitably appears late in the evolution of religious ideas. If we had a magic telescope which would enable us to peer through the stifling mists of superstition and ignorance and study primitive man in the jungle or along the great rivers, we should probably discover that his first religious impulse arose out of fear. When lightning licked its flaming tongue out of the sky, when thunder deafened him with its mighty roar, when great winds swept his little hut away and strewed the earth with the dead bodies of his children and his cattle, when floods and earthquakes seized him in their lethal grasp, he concluded—quite naturally—that there was some unseen, hostile power directing these awful manifestations, and ere long he had devised a crude ritual by which he sought to avert from himself and his possessions what he thought of as the anger of this great and irresistible power. Thus religion was born. Since those far-away days, it has clothed itself in forms fantastic and lovely, obscene and noble, grotesque and tender, insane and awe-inspiring; it has hurled madmen at each others' throats, ministered to the poor and needy, lighted the blazing faggots of war, upset thrones, brought peace unspeakable to aching hearts, turned the weak and

erring into paths of righteousness, given men courage to face without a quaver the thumbscrew and the rack; it has wounded and healed, blessed and cursed, ruined and saved—and all in the name of deity.

In the long centuries of their struggle toward light and truth, the races of men have worshiped an infinity of gods of every character, kind, and description. Even beasts have been elevated into the dignity of godhead; for example, the crocodile and the bull in ancient Egypt. There have been sacred plants and sacred trees; the winds have been given each a name and have been revered as divine; the sun and moon have probably had more worshipers than any other deity, ancient or modern. The two great columns in the porch of King Solomon's Temple were copies of the columns of a great pagan shrine on the island of Cyprus, off the coast of Phoenicia—a shrine built about a hundred years before the erection of the Temple, and these Cyprian columns were decorated with representations of the sun and moon.

Tribes and races low in the scale of mental and spiritual development are incapable of worshiping what they cannot see; hence, statues and images and idols—thought of either as accurate likenesses of the gods or, more commonly, as the actual gods themselves. So, your savage constructs a monster, more or less manlike, but grotesque and hideous, the better to inspire terror, and kneels before it in abject humility and offers it all sorts of horrible sacrifices and will fight and die in its defense. Even the early Hebrews, as we learn in the Old Testament, were constantly straying from the worship of Jehovah to give their allegiance to various visible gods—of the Egyptians or of their other neighbors. We are told, indeed, that while Moses was receiving the Law on Mount Sinai, the people, believing that they had been abandoned by Jehovah, forced Aaron to make them a golden calf, a crude representation of the Egyptian bull god Apis, and fell down and adored it—to the vast disgust and anger of Moses.

Among many highly civilized peoples in the world's history, all the genius of the greatest artists has been lavishly expended upon the creation of masterpieces of sculpture and painting, wherein gods and goddesses are set forth as creatures of supernal beauty and majesty. For example, one of the seven ancient wonders of the world, as everyone knows, was the huge gold and ivory Zeus at Olympia, wrought by Pheidias, the greatest of all sculptors. And so, in old Greece, Italy, Egypt, Persia, Asia Minor, there were uncounted myriads of statues of marble, of bronze, of gold and silver, of ivory, even of wood—statues of gods great and small, all of whom must be worshiped with meticulous fidelity to all the details of an elaborate ritual.

Now it must be constantly borne in mind that this variegated and impressive public display of artistic divinity was for the great masses of the people. Intelligent and thoughtful men no more believed in Jupiter and Horus and Dionysus and Ormuzd and Venus and Thoth than we do today. And with profound wisdom, the Roman Catholic Church has always provided for its mental and spiritual children by seeing to it that a likeness of the Virgin Mary is always to be found in the place of worship, no matter how small or how poorly furnished it may be.

Will you pardon a reference to a personal experience? Five years ago my wife and I spent a glorious day on

the island of Capri, in the bay of Naples. Early in the afternoon we strolled into a little church and sat down to rest. While we were there an old woman entered. She was indescribably filthy, her feet were wrapped in sacks, her clothes were in rags; tears coursed down her wrinkled cheeks and her shoulders were bent as if beneath an unbearable burden. She knelt in prayer before the image of the Virgin. In less than ten minutes she arose and departed; and as we looked at her we forgot her dirty rags, for her face was shining like the face of an angel. She had had some sort of genuine spiritual experience which would not have been possible, for her, had not the Holy Virgin been actually before her eyes.

One of my favorite authors says: "If I were walking through an African forest and came upon a naked savage prostrate before a hideous idol, I should remove my hat—not as a tribute to his intelligence, but in token of my respect for his sincerity." And so, my brethren, gods without number and of endless variety have been piously worshiped through the ages by the children of men; and this earnest and, indeed, all but frenzied interest in the existence and attributes of powers supernal and in their designs and purposes with respect to their worshipers proves beyond the shadow of a doubt that religion, that is to say, man's conceptions of and attitude toward his gods, has ever been the most important consideration of his life.

"In whom do you put your trust?" Almighty God has always revealed Himself to nations and to individuals in exact proportion to their capacity to comprehend and appropriate and assimilate the revelation. A good many years ago Colonel Robert Ingersoll wrote a silly book called "The Mistakes of Moses." More recently, the president of the American Society of Freethinkers, one Joseph Lewis, has produced a still sillier volume entitled "The Bible Unmasked." Let us set up an odorous and idiotic trinity by adding to these two Adolph Hitler, who still insists that he has abolished the Old Testament. Now these men, and thousands of others like them, have made no effort whatever to understand the conditions in the midst of which and out of which the varied collection of documents which make up the Old Testament arose. And of course they have been aided and abetted by the armies of pious souls who insist that every word in the Bible must be interpreted literally and that all parts of it have equal validity.

Let us examine a different point of view. Children in the grammar grades are not introduced to the binomial theorem or to psychology or to the great doctrines of the theologians. Their little books are filled with pictures, pictures, pictures (and, parenthetically, the oldest and wisest of us still like at least an occasional picture to enliven the endless ranks of tiny black soldiers that march so relentlessly across the pages of our weighty tomes). We spend much time on the matter of the proper mental food for the advancing intelligence of the child, and sometimes in our eagerness we almost find ourselves involved in very uncivil war over the manifold questions which arise in our study of this fascinating and perennial problem.

As the child grows into youth his ideas and conceptions alter insensibly but inevitably: Peter Rabbit and Grimms' Fairy Tales are no longer so thrilling as they once were; the precious little animal books are laid

away by mother with a sigh and a tear and sweet memories; there are now new interests, a constant widening of the mental horizon; at last the fledgling stretches his strong young wings and flies away to work or to college and university—and the child has become a man who looks back, a bit wistfully, perhaps, upon his childish notions and illusions but sets his face to the future with a man's sober and serious outlook upon life.

So with nations; so with the Hebrews. In the days of their racial childhood, they thought of God as children do, and their religious leaders drew for them pictures of God which they could understand and told them stories about God which were not beyond the range of their developing mentality. These pictures and stories we have in the earlier portions of the Old Testament. There God is portrayed as a huge and terrible man who walks about the Garden of Eden in the cool of the day, converses freely with the patriarchs, permits Abraham to argue with him concerning the destruction of Sodom, shows Moses his "hinder parts," hardens the heart of Pharaoh (with a sadistic passion for the infliction of further punishment), wrestles with Jacob, dictates the minutest details of the furniture as well as of the ritual of the place of worship, repents of the evil he promised to visit upon Nineveh, commands the most shocking and hideous acts of cruelty, delights in all sorts of offerings and sacrifices, is angry and jealous and capricious; in short he is a kind of heavenly tyrant, ruling over a restricted territory with absolute sway.

But the race of the Hebrews began to develop mentally, and their conceptions of Deity developed with them. In the graphic allegory of Jonah they were taught that God's power and mercy were not subject to geographical limitation; in the Book of Job, perhaps the sublimest drama in the world's literature, they learned of the divine compassion and the divine wisdom—guiding the universe, "with all its mighty and majestic harmonies." Years and centuries passed while the chosen people continued to grow from spiritual childhood toward maturity. Then spake Micah the prophet: "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

What a world of difference there is between the tyrannical tribal deity of earlier days and the God of whom the psalmists sing: "The Lord is my shepherd; I shall not want; He maketh me to lie down in green pastures; he leadeth me beside the still waters. . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." "O Lord, our Lord, how excellent is thy name in all the earth! . . . When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man that thou art mindful of him?" "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. . . . Like as a father pitith his children, so the Lord pitith them that fear him."

Thus, my brethren, the Old Testament becomes a thrilling record of the progressive revelation of God—a revelation which steadily rises in dignity and beauty

until that glorious night wherein, under a star-strewn sky all ablaze with angelic melody, a Babe was born "Who changed all time into Before and After," and in Whom, as Paul says, the revelation of God became at last complete.

And what of us? Are we adults physically but still children in mind and spirit, or have we grown up symmetrically and wholly? Freemasonry does not seek to ascertain the intellectual and spiritual age of its initiates. It bids them, high and low, wise and foolish, press forward with holy zeal in the search for further and yet further light. But even the unthinking, careless pilgrim, dawdling indifferently up the Winding Stairs, cannot but be impressed with the Fraternity's stern contempt for contented mediocrity, for the static mind and life, for the narrow outlook. For Masonry says to the mental babe: "Grow up, my son; put away your childish notions of God and erect for yourself, by the sweat of your own brow, a man's house of belief and faith." And to the wise and prudent the Order speaks, likewise: "The Grand Artificer of the Universe can never be compressed into your syllogisms and creeds and formulae; His train filleth the temple, and the whole earth is full of His glory: bathe your soul in its emanations and bend all your powers to the task of comprehending more fully His infinite majesty."

No two men have exactly the same conception of God. Masonry wisely avoids prescriptions and edicts: Masonry never pontificates nor dogmatizes nor thunders denunciation. Thus, Masonry has never bathed the earth in blood, nor gloated like a ghoul amid the weird shadows of the torture chamber, nor stood leering by the stake. Theology has been well defined as "the art of confounding oneself systematically." Masonry is not interested; it sees good in every man's creed, so long as it is his very own and the best his intellect and his heart can formulate.

Among the most tragic and disheartening phenomena of history have been the bitter conflicts waged in the realm of opinion: premillenarian and postmillenarian, fundamentalist and modernist, Jew and Gentile, Catholic and Protestant—fuming and arguing and consigning each other to hell, with the forces of evil rampant on every hand and threatening the very citadels of the kingdom of God. I believe in immersion, you hold to pouring or sprinkling; I insist upon the abolition of ecclesiastical authority, you like your hierarchies; I proclaim that every word in the Bible was dictated from on high to human scribes, you incline to the view that much of Holy Writ is allegorical or symbolical; I look upon catastrophes as direct visitations of the wrath of the Most High, you talk loudly of the laws of nature. Well, pretty soon you and I are red in the face and bawling at each other like a pair of savages.

Freemasonry says to us, gently and yet firmly: "Stop playing the fool, my sons; there is too much work to be done for you to waste your time thus. Pick up the trowel and gird on the sword and go forth to build character and manhood and to fight, not one another, but the embattled powers of darkness."

It was Voltaire, I believe, who once shouted at an opponent, "I disagree with every word you say, but I am prepared to fight to the death for your right to say it." And Thomas Jefferson wrote: "I have sworn upon the altar of God eternal hostility to every form of tyranny over the human mind." Intolerance, my brethren, is

the ugliest and the wickedest of all the monstrous brood of old Mother Ignorance, and Masonry might well incorporate both those magnificent sentiments into its ritual and teachings.

What, then, are we to do in the presence of the child mind in the adult body, or when we hear the sputtering and fuming of intolerance? Here, for example, is the pious soul who writes to the editor of a newspaper to say that she has observed that several members of the Tobacco Control Board got hailstorms last summer; and here is an itinerant evangelist yelling from the pulpit, "You business men would better close your stores at the hour of morning service during the week and come to hear me preach. If you don't, Almighty God will strike you dead." Impudent and hideous blasphemy, you say. Quite true; but wait; consider the man who tells you that the only way for you to get to heaven is to join his church, or who insists that unless you accept in full his interpretation of the Bible you are bound straight for hell; consider the ardent Baptist sister I heard about not long ago, who, when asked if she listened to Brother Governor Hoey's weekly broadcast of his talk to his Sunday school class, snorted indignantly and said, "Certainly not! he's a Methodist." Why, you say, all that such people are doing is to set up a little tin god in their own image and then to have the infernal effrontery to demand that you and I worship him or be forever lost.

## The Attack On Insanity

An Editorial in the "New York Times," January 21, 1940

Half of our hospitals are occupied by the mentally afflicted. Add up all the sufferers from cancer, syphilis, infantile paralysis, malaria and yellow fever—five diseases which are the special concern of Federal public health officials—and the total falls below the number of dementia praecox cases alone.

Interestingly enough, it has remained for a fraternal organization to launch the first comprehensive, organized attack against a menace which has not yet received adequate scientific study. For the last five years the Scottish Rite Masons (Supreme Council 33<sup>o</sup>, Northern Masonic Jurisdiction) have donated up to \$50,000 annually to the National Committee for Mental Hygiene and thus made it possible for a committee of scientists to undertake research with an intensity and on a scale unprecedented in psychiatry. During these five years some seventy-four investigators in thirteen scientific centers have attacked fourteen out of a score of problems which, as a preliminary survey revealed, literally cried out for attention. Dementia praecox, because it accounts for about half of all mental diseases, has been singled out for special attention.

Compared with industrial research as it is conducted by the great electrical and chemical corporations, medi-

cal research is often haphazard, individualistic and hence not highly efficient. What distinguishes the effort of the Scottish Rite Masons is integration, the pooling of all scientific resources, exactly the principle that has given us transatlantic telephoning, better electric lamps, synthetic plastics, television and such miracle-working drugs as sulfanilamide. Workers in psychology, psychiatry, physiology, genetics, pathology, chemistry, ethnology, physics have been organized to carry out a well-conceived plan and to illuminate one problem at a time. The isolated genius gives place to a team which taps all the resources of science.

Though it is much too early to report on the work of the distinguished scientists who are cooperatively trying to penetrate the dense fog of dementia praecox, already there are indications of new approaches, suggestions of more accurate methods of diagnosis, even definite evidence that by studying the functioning of the retina it will be possible to determine whether or not chemical shock treatments will be effective. If the Masons have done nothing more than teach medicine how research should be conducted, their philanthropy will have been well directed. Fortunately, the return on their investment in human happiness and health is sure to be rich.

## FREEMASONRY'S PLACE IN THE WORLD

By ILL. MELVIN M. JOHNSON, 33<sup>o</sup>  
M.P. Sovereign Grand Commander

There are well over three million Freemasons in the United States. More than half a million of them belong to the Scottish Rite. It is true that quite a number are unaffiliated but, nevertheless, a substantial proportion of the latter are actuated by the ideals to which we adhere and are in thorough sympathy with our purposes and objectives.

Without undue self-gloration, we may safely say that the vast majority of the leaders of Masonic thought and action belong to our Rite. Three million men whose character, ability and standing have passed Masonic committees and the ballot box with approval are an influential proportion of the adult male citizenry of the United States. Their influence is far from a negligible factor in the community. That influence never reaches its possible maximum.

It is a part of our responsibility, as those counted among the leaders of the Craft, to see that the ideals for which our Fraternity and Rite stand are not only propagated among our membership but are made an integral part of the life of the community, the nation and, indeed, of human kind at large. Thus it becomes our primary duty ourselves to appreciate the bases and principles of our Institution together with its purposes and objectives. There are needs at the moment which each individual interprets from his own personal viewpoint and surroundings, but no needs are more general than the restoration of human faith, of confidence of men in themselves and their fellow men, in their sincerity, their honesty, their altruism; and the promotion of the brotherhood of all mankind.

In these days when, in various parts of the world, there are leaders of great numbers of men who are encouraging atheism, and not the worship of God; selfishness and not altruism; intolerance, and not toleration; hostility, and not neighborliness; hate and not love; the world is in serious danger. A departure from the ideals and principles upon which the civilization which we have known has been built will cause it again to crumble, as has happened in centuries long past. Unless those ideals which are the landmarks of civilization can be preserved to actuate the impulses of the leaders of thought and action and, through them, the majority of mankind, our children and children's children are destined to a repetition of the darkness of the Middle Ages, and of those ancient days of which we read in history when the great civilizations of the world toppled and fell.

True, the tide has always come back, but misery and chaos have spread everywhere when it has receded, and have persisted until the flood again approached. Can such a terrible disaster be stayed? Congresses, legislatures and parliaments may meet and pass statutes galore; dictators may impress their will upon great peoples; but only the moral conscience of the whole people, inspired by enlightened leaders, will save them. When a man loses his physical health, then he begins to take care of it; but when he loses his moral health, he clings closer to his vices. This is true of nations as well as individuals.

Here, then, lies Freemasonry's greatest duty and opportunity. It has selected those ideals which are unchangeable landmarks, the total of which is summarized in the maxim "Brotherhood of man based upon the Fatherhood of God." To such an end, Freemasonry lays "a broad basis of principle upon which men of every race, country, sect, and opinion may unite," instead of "setting up a restricted platform, upon which only those of certain races, creeds and opinions can assemble." Within our tyed doors there should be no barrier between men who, kneeling at the altar, can conscientiously join in saying, "Our Father Which art in Heaven hallowed by Thy name. Thy kingdom come; Thy will be done, on earth as it is in Heaven."

We, then, must remember what we have solemnly declared to be "the duty of the Fraternity to impress upon its members the principles of personal righteousness and personal responsibility, to enlighten them as to those things which make for human welfare, and to inspire them with that feeling of charity, or well-wishing, toward all mankind which will move them to translate principle and conviction into action." "To that end, it teaches and stands for the worship of God, for truth and justice, liberty and enlightenment, fraternity and philanthropy."

It neither stands for, nor admits to consideration within its tyed doors, controversial matters of religion, of creed, of politics, or of other topics apt to excite personal animosities. It is for us to appreciate, ourselves, and see that others understand, this broad basis upon which the friendships of Freemasonry are founded. We should not only formally adopt Declarations of Principles; we should be true to those principles and make them effectual for the building of the Fraternity, the expansion of its influence, and the propagation throughout civilization of the brotherhood of man.

How true it is that the world's benefactors are more often reviled and persecuted than honored and rewarded for their labors, their struggles, their sacrifices. Organizations suffer thus even as do individuals. Freemasonry is not exempt. From its First to the Last Degree, Freemasonry stresses the duty, as well as the privilege, of its membership to be steadfast and loyal to the lawful government of the countries to which they owe allegiance. In spite of such teaching of loyalty and patriotism, Freemasonry—in several countries of the world—has been stamped out of existence by government.

Again, one of the cardinal teachings of Freemasonry is charity and benevolence for the benefit of the less fortunate members of the community. In the United States alone, organized Freemasonry expends about \$20,000,000.00 a year in charity and benevolence. In other countries, the same is true in proportion to the strength of the fraternity. Yet we see in continental Europe today that class of the community which is receiving the greatest benefit from Freemasonry's dispensation of charity joining in a hue and cry against its benefactor.

Freemasonry seeks to be the handmaid of the Church, to inculcate in our membership a system of morality, to teach and develop in our brethren the virtues which

make men worth while. Without teaching men a creed, our Craft seeks to lead its devotees to the doors of the Church, leaving each one free to choose that Church which appeals to his belief and to his conscience. The whole of the philosophy, the ritual and the teachings of Freemasonry is summarized by the two great Commandments. It seeks to promote in the hearts and minds of men peace, altruism, love of neighbor, morality, virtue and religion. Utterly free from bigotry, it has hostility for no religion. Instead of accepting the cooperation of Freemasonry, however, there are Churches which anathematize the Craft and its membership and which utilize the utmost of their power to crush out an institution whose objectives are the same as those of every legitimate religion: worship of God and the brotherhood of man. Our cooperation is rebuffed with bitter condemnation.

Fortunate indeed has it been for the world that

individuals persist in their benefactions of the human race in spite of the anathemas hurled upon them by the very people they seek to benefit. Many a discoverer of a new fact in science, of new truths, of blessings to humanity, has had to suffer the venom of his contemporaries,—civil, ecclesiastical and professional. It is the fortune of the world that such obstacles have not deterred men from seeking, teaching and maintaining the truth. Where that which we do is acclaimed, then we work happily; where it is condemned—even by those whom we struggle to benefit, and where we are rewarded only by ingratitude,—though the road be rough and the journey difficult, Freemasonry will persist in its benevolence, its altruism, its search for the truth, its reverence for the Great Architect of the Universe, and its endeavor—in His name—to weld mankind together in the only bond that can hold: the bond of love of man for fellow man, based upon the worship of a common God.

## What a Non-Mason Might Know About Freemasonry

REV. JOSEPH JOHNSON, P.M., P.A.G. Chaplain (England)

That there should be widespread ignorance with respect to Freemasonry,—its nature, obligations and claims—and consequently, much misunderstanding and prejudice against the Order need occasion no surprise. If we put ourselves in the place of the outsider and look at Freemasonry from his viewpoint, we shall immediately see there is some excuse for prejudice, suspicion and hostility. Assuming that a non-Mason misinterprets Freemasonry because he is ignorant of its nature, ideals, principles and teaching, we may reasonably conclude that so long as such ignorance continues he will be critical in his attitude toward it. Freemasonry occasionally suffers from the unworthiness and inconsistency of some adherents, but that applies equally to other institutions, even to the Christian Church. No one, however, would dream of giving judgment of the Christian Church by the conduct of its unworthy members.

Our conviction, therefore, is that there is much to gain and nothing to lose by giving greater publicity to the principles and ideals underlying and controlling the activities of Freemasonry. Fidelity to the landmarks and traditions of the Order will, of course, ensure its "secrets, signs and words" being sacredly concealed and never revealed, except to those who are entitled to know them. There is, however, much in the teaching of Freemasonry to which the utmost publicity may be given. Its principles and tenets are noble, their influence on character and life is powerful, and we cannot conceive of any detriment resulting to Freemasonry in them being communicated and broadcast among all classes of the community.

It is in view of the high principles lying behind all the teaching of Freemasonry that so much care is taken generally to ensure that men, who seek admission into the Fraternity, are of the right type, and are not doing it from a mercenary or unworthy motive. In most instances this is now done by the authorities of the Lodge before a man is accepted as a candidate, but in any case, at his Initiation and before he takes his obligation, every

candidate has to declare openly in the Lodge that he has no mercenary or unworthy motive in seeking to share the mysteries and privileges of Freemasonry. If he does this dishonestly, then the discredit is his. But as far as the Craft is concerned, a Candidate cannot escape this searching test, which is applied to every man who seeks admission, whatever his rank or social status, and, surely, this should be a sufficient safeguard against men entering the Craft who are likely to bring it discredit.

In the forefront of the things that non-Masons might know, we think,—

1. *That a knowledge of the origin of Freemasonry might be more widely disseminated to the advantage of non-Masons and without detriment to Freemasonry.*

The origin of Freemasonry is ancient. It claims to go back to prehistoric days. Some of its signs and symbols have a striking similarity to those used in Ancient Egypt when the pyramids were in construction. Such symbols were designed to conceal their mysteries from vulgar gaze, and were imparted only to those who proved themselves worthy. The symbolism contained in the Old Testament, especially that portion of it acknowledged to be the work of Moses, is of this nature. Everything in the Mosaic system was symbolic of that larger knowledge that was to shine upon humanity when the "Light of the World" should come. In the very earliest ages men adopted allegories, emblems and mystic devices which enshrined the science and knowledge peculiar to those days. For instance, the priests of Egypt concealed the mysteries of their religion by symbols and hieroglyphics, comprehensible only to those of their own fraternity. The priests of Greece and Rome, we are told, also practised the subtleties by which their divinations and oracles were unveiled and made intelligible to those qualified to expound them to the people. Similar methods were adopted for concealing the mysteries of Masonry, finally becoming means by which the secrets of the brotherhood were held in

sanctity, thus creating for Masons a uniform and well conducted system.

Historically, Freemasonry may be regarded as a continuation of the Mosaic system, taking more definite form at the building of King Solomon's Temple. We look back upon that event as the type of all that is best in Masonry; for in the erection of the Temple there was shadowed forth in stone, in column, in decoration, in vestment, in altar and in sacrifice, all that Freemasonry means as a system of morality. The building of that Temple, so tradition says, was the work of Masons organized in Lodges under the Grand Master of that period, Hiram Abiff. No one was admitted into the Fraternity unless he was proved worthy. No one was allowed to fill a position for which he was not fitted, and all work had to be in harmony with a given design, so that when it was completed there stood to the glory of the Most High the noblest edifice the world had ever seen. Everything in King Solomon's Temple was symbolic,—the perfectly hewn stones from the quarries carved with scrupulous accuracy; the walls faultlessly true; the pillars, mural decorations, mosaic pavements and tessellated borders; the ark, altar and candlesticks; the curtains of gold, blue and crimson; and the vestments of lambs' skin—were all symbolic of the Temple of Him Who filleth all in all. All true work was worship, and in the silence of worship the Temple walls were reared—no sound of hammer or mallet being heard. As to the workers, be it remembered that no untried man, thief, knave or shirker was admitted to fellowship with Brethren organized for the building of that famous Temple. Each worker was required to be true and faithful, helping his brother as occasion required, and zealously carrying out the plans and designs placed in his hands. It was a great Brotherhood of Fellowship and Service, working in perfect harmony and concord.

It is with such a great fraternity Freemasonry claims affinity; and although it is a far cry since the day when Lodges ceased to be operative and became speculative, yet the symbols, token, words and forms of ancient Masonry are still with us, signifying with unabated force the great spiritual truths underlying its teaching. Though no longer employed in a rearing Temple of stone, we are engaged in shaping and building character for that great spiritual Temple which age cannot affect or death destroy. As workmen for time and eternity, we are required to follow the plan laid down for our guidance in the Volume of the Sacred Law, to use the tools and manipulate material as the great Architect may direct, and to accept in His providential dealings such chiselling and carving as He may deem needful, for us to be fit stones in the buildings of His spiritual temple. As workers for the community, our Masonic principles require us to stand unflinchingly against irreverence, the desecration of holy things, the oppression of the weak and defenceless, cruelty to women and children, and against everything which is dishonouring to God or man. These great principles, when seriously applied, not only find expression in the character of the true Mason, but they give colour to his personal interpretation of commerce, politics, and even religion. They teach Brethren never to spoil the spirit of true manhood by seeking personal gain at the expense of someone else, to scorn a base motive in business or professional conduct that will deprive another man of his

rightful claim or secure for themselves advantages to which they are not legitimately entitled, and, in all circumstances, to preserve themselves from the stain of dishonour. Such are the some of the teachings of Masonry that need never be withheld from the knowledge of non-Masons.

2. *Another feature a non-Mason might know about Freemasonry is, that whilst the signs, tokens and shibboleths are secret, they are not incompatible with a man's civil, moral or religious responsibilities.*

Many people are suspicious of Freemasonry. On the ground of its supposed secrecy, they assume hostility toward Masonry and all its activities. They have a notion that it is essentially a secret society and fail to recognize it rather as a society with secrets. Their suspicion is, evidently, based on the secret rites of Masonry. Because, also, of the secret signs by which its members recognize one another, they become hostile to it. It should be known, however, that there is nothing of an intriguing nature in Masonry. It has no affinity with plots. Indeed, it may safely be asserted that Masonry really has no secret; that its ideals and purposes are constantly finding expression in public and private life, and that the name, number and location of Lodge meetings are within everybody's reach.

It need not occasion wonder that secrecy did gather about Freemasonry in its early days, when one remembers the persecution that threatened those people whose faith was unacceptable to the nations enveloped in superstition and bigotry. All through the centuries this secrecy has been maintained, but only in respect of its "signs, tokens and words," and not as regards its principles and teaching, which are open as the heavens and as clear as the noonday sun.

Secrecy, however, is not peculiar alone to Masonry. Nature has her secrets, and every form and expression of modern science is crammed with secrets. This secrecy, however, serves a purpose. A child growing in years learns to appreciate the meaning of life which was once a mystery. To the Scientist many things formerly hidden from him in secrecy become strangely attractive when their meaning is discovered. Pearls are of no value to the untutored savage, but to civilized men they are of intrinsic worth. Thomas Carlyle, one of the greatest thinkers of a past generation, is reported to have said: "Thoughts will not work except in silence; neither will virtue work except in secrecy. Like all other plants, virtue will not grow unless its roots be hidden, buried from the light of the sun." The secrets of Freemasonry are of this class. They are not designed to hide the truth but to teach it more impressively; to train men in its pure service, and to promote amity and unity among men. Its signs and grips serve as a universal language, and are a gracious cover for the practice of sweet charity, making it easier to help Brethren in dire need without hurting their self-respect. The secrecy of Masonry is essential to its continuance. It exists to promulgate great truths, to surround men with those vital influences which develop character and benefit the world. If our Lodges were open and free to all and sundry, the purpose for which the Fraternity exists would be defeated.

(To be continued)



## MAY ANNIVERSARIES

Jeremy Gridley, 4th Provincial Grand Master of Massachusetts (1755-1767), was initiated in First Lodge, Boston, May 11, 1748, and was Master in 1754. Grand Lodge of Massachusetts erected a monument to his memory in the Old Granary Burying Ground, May 11, 1916.

Major Henry Price, known as the "founder of duly constituted Masonry in America," died at Townsend, Mass., May 20, 1780.

George B. Porter, 3rd Territorial Governor of Michigan (1831-34), was made a Master Mason in Lodge No. 43, Lancaster, Pa., May 10, 1815.

Paul Revere, Grand Master of the Grand Lodge of Massachusetts (1794-97), died at Boston, May 10, 1818.

Brig. Gen. William H. Winder, officer in the War of 1812 and Grand Master of Maryland (1822-24), died at Baltimore, Md., May 24, 1824.

Martin Collins, under whose leadership the Scottish Rite was organized in Missouri, was born in Lancaster County, Pa., May 15, 1826; was made an Active Member of the Supreme Council, 33d., Scottish Rite of the Southern Jurisdiction, U. S. A., May 6, 1868, and died at St. Louis, May 25, 1908.

Henry M. Teller, 33d., Secretary of the Interior under President Arthur (1882-85), was born at Granger, N. Y., May 23, 1830.

Dr. Anson Jones, 4th and last President of the Republic of Texas, was installed 1st Grand Master of the Grand Lodge of Texas, May 11, 1838.

Winfield T. Durbin, 33d., Governor of Indiana (1900-04), was born at Lawrenceburg, Ind., May 4, 1847.

Oscar W. Underwood, 33d., U. S. Representative and Senator from Alabama for thirty years, was born at Louisville, Ky., May 6, 1862.

Dr. George C. F. Butte, 33d., former Vice Governor and Associate Justice in the Philippine Islands, was born at San Francisco, Calif., May 9, 1877. He affiliated with the Scottish Rite Bodies at Austin, Texas, May 11, 1915.

Stanley C. Warner, 33d., Active Member in Colorado and Grand Chamberlain of the Supreme Council, 33d., Scottish Rite of the Southern Jurisdiction, U.S.A., was raised in Doric Lodge No. 316, Toronto, Canada, May 19, 1887.

Alphonso Taft, U. S. Minister to Austria and Russia, a member of President Grant's Cabinet, and a Master of Kilwin-

ning Lodge, Cincinnati, Ohio, died at San Diego, Calif., May 21, 1891.

Joseph D. Sayers, Governor of Texas (1899-1903) and member of the Scottish Rite at Austin, Texas, died in that city May 15, 1929.

Robert S. Dollar, shipping pioneer and charter member of Muskoka Lodge No. 360, Bracebridge, Ontario, died at San Rafael, Calif., May 16, 1932.

## LIVING BRETHREN

Walter M. Pierce, former Governor of Oregon, U. S. Representative from that state, and member of the Scottish Rite at Portland, was born at Morris, Ill., May 30, 1861.

Charles A. Conover, 33d., General Grand Secretary of Royal Arch Masonry, U.S.A., was born at Lafayette, Ind., May 11, 1865.

Gen. Merritte W. Ireland, 33d., Surgeon General, U. S. Army (1918-31), was born at Columbia City, Ind., May 31, 1867.

Dr. William McC. James, 33d., former Deputy in the Canal Zone of the Supreme Council, 33d., Scottish Rite of the Southern Jurisdiction, U.S.A., was born at Richmond, Va., May 29, 1880.

Harry H. Woodring, Secretary of War since September, 1936, was born at Elk City, Kans., May 31, 1890. He is a member of Harmony Lodge No. 94, Neodesha, Kans.

James H. Price, Governor of Virginia and Imperial Recorder of the Mystic Shrine, received the 32nd degree in the Scottish Rite at Richmond, Va., May 19, 1910.

John H. Morehead, Governor of Nebraska for two terms (1913-17) and U.S. Representative from Nebraska (1923-35), received the 32nd degree in the Scottish Rite at Lincoln, Nebr., May 18, 1923.

Charles Wakefield Cadman, noted composer, received the 32nd degree in the Scottish Rite at Los Angeles, Calif., May 26, 1923.

Viscount Galway, former Governor General of New Zealand and Grand Marshal of the Supreme Council, 33d., Ancient and Accepted Rite of England, became an Active Member of the Supreme Council, May 10, 1928.

Brig. Gen. Robert S. Abernethy, U. S. A., Ret., 33d., president of the National Sojourners, received the 32nd degree in the Scottish Rite at Honolulu, Hawaii, May 17, 1928, later affiliating with bodies in Virginia.

George B. Dolliver, 33d., was elected Grand Master of Michigan, May 28, 1930.

Frank F. Merriam, former Governor of California, received the 32nd degree in the Scottish Rite at Long Beach, Calif., May 15, 1929.

## COLOMBIA

Miguel Lopez Pumarejo, former Colombian Minister to the United States, recently resigned and returned to his home in Bogota. He has resumed an active part in Masonic work in Colombia.

Dr. Simon Bossa, Past Grand Commander of the Supreme Council, 33d., of Colombia, is back at his home in Cartagena after a visit in Panama for surgical treatment. Though he is approaching ninety years of age, Doctor Bossa is now in remarkably good health.

Headquarters for the Supreme Council and one of the Colombian Grand Lodges are at Bogota. The Grand Lodge follows very closely the general customs and usages of Freemasonry in this country, but does not permit dual membership, as is allowed by the Grand Lodge of England and some of the Grand Lodges of the United States.

## SPONSOR "MODOC DEGREE"

The great interest created by the "Modoc Degree," as put on by Provident Masonic Lodge No. 609, Sacramento, Calif., in 1938, has prompted Canby Cross Lodge No. 679, Tulelake, Calif., to put on the same work, July 13, 1940. The third degree will be conferred by Silver Trowel Lodge No. 29, Phoenix, Ariz., upon one of its own candidates in the impressive ceremonial.

Dispensation has been granted to hold the meeting at sundown atop "Prisoners' Rock," located in the Modoc Lava Beds near Tulelake. The ceremonial will take place under moonlight as prescribed in the beautiful and impressive "Modoc Degree."

By sponsoring this unusual Masonic event, Canby Cross Lodge hopes to stimulate Masonic interest throughout the West, and to bring the Western Jurisdictions into closer harmony.

Arrangements are being made by Dr. Roscoe L. Clark, Past Master of Provident Lodge in Sacramento, who conferred the degree upon Edson Abel in 1938. At that time almost 1,000 Masons from twenty-eight states, the Philippines and Canada, including Grand Masters and Past Grand Masters of California, Ne-

vada, Washington and Alaska, witnessed the ceremony.

The site in the Modoc Lava Beds is historic Captain Jack's Stronghold, a mass of lava rising 300 feet above the plains. The depressed summit forms a natural amphitheater, carpeted with desert grasses and hemmed in by rock walls. Since 1938, this open-air lodge room has become a point of interest for hundreds of touring Masons who have visited it on their trips through the West.

## DEMENTIA PRAECOX

Thirty significant findings that may prove important in the control of dementia praecox were listed in the recent annual report of Dr. Nolan D. C. Lewis, director of the New York State Psychiatric Institute at Columbia-Presbyterian Medical Center, New York City. They were made during the last year by seventy-four research specialists whose work is backed by a yearly gift of \$45,000 from the Supreme Council 33d., of the Scottish Rite of Freemasonry, for the Northern Masonic Jurisdiction, U.S.A.

The report further revealed that four new psychiatric research centers were developed in 1939 to facilitate the work. The research has been backed by the Northern Supreme Council for the past five years in an effort to find a cure for the disease that is blamed for an economic loss of a million dollars per day in this country alone.

Surprisingly favorable results have been obtained from two new drugs, both of them dyes. The first, pyocyanin, was given ten patients, with six receiving lasting benefits, and the second, methylene blue, had a similar effect. It is thought that the gains were made because the drugs stimulate breathing, thus sending increased supplies of oxygen to the brain cells.

Those radiant banners flung afar 'cross Winter's Northern skies Shine through portals left ajar For a glimpse of Paradise.

—J. CRAIG CAMERON.

## NORTH NO PLACE OF DARKNESS

Box 347, Broadalbin, N.Y.

EDITOR CRAFTSMAN,

Some eight years ago, while driving up to a small town in the state of Maine very late one winter night, it was my good fortune to see a most wonderful display of the Aurora Borealis. It was magnificent in color display and spread of the streamers, seeming to reach to the zenith, and from East to West across the sky. I just had to stop, late as it was, and watched for almost an hour, feeling mighty small and insignificant at such a majestic display.

I went along after it had faded out and there came to me the quotation from our lecture in the Blue Lodge work which I have typed at the head of the enclosed, and the first line of the verses—

"Who says the North a place of darkness is" and that night before I slept I composed the verses, which I am submitting to you.

their daughter, Mrs. Dorothy Johnson Adams.

Guests of several neighboring states, including honorary and active 33rd degree holders, from both the northern and southern jurisdictions, attended the ceremonies incident to the conferring of the 32nd degree Thursday night. At that time Mr. Johnson made his principal address.

Mr. Johnson was guest of honor on a auto caravan to Kent and Sussex Counties.

William R. Stevens, commander-in-chief, Delaware Consistory, Mrs. Stevens; Charles J. Speel, honorary 33rd degree, Mrs. Speel, Mrs. Johnson, and Mrs. Adams were in the group. After visiting the apple blossom area and Milford, the caravan returned by way of Dover.

Gov. Richard C. McMullen greeted the party at Dover and welcomed them to Delaware. The party, including the Governor, attended a luncheon in Dover, and continued to Wilmington.

A dinner was given by Commander-in-Chief Stevens for Mr. Johnson and other visitors in the Hotel DuPont. T. Scott Purse, grand master, Grand Lodge of Delaware, A.F.&A.M., was guest at the dinner. Following the dinner a meeting was held at which matters pertaining to the orders were discussed. Simultaneously a reception for the ladies was held at Hotel DuPont.

The ladies were guests of honor at a dinner in the Hotel DuPont Thursday evening.

## JEWELERS ELECT WIDMER

Frederick T. Widmer of Boston, Mass., well and favorably known member of the Masonic fraternity, succeeded L. Blaine Libbey of Milford as president of the Massachusetts and Rhode Island Retail Jewelers Association, which held its 26th annual convention at the Parker House, Boston, and closed the program with a banquet and entertainment attended by 200, Wednesday, April 25.

## SOUTH DAKOTA MASONS

Dean E. B. Woodruff, 33d., and K.T., minister of the Episcopal Cathedral in Sioux Falls, S. D., will retire from his post on July 1st, shortly after his 68th birthday. He has been Dean of the Cathedral since March, 1917. Vestrymen conferred the title of Dean Emeritus upon Dean Woodruff after accepting his resignation.

South Dakota Masonry suffered a severe loss on March 28th when Leonard M. Simons, 32d., died at his home in Belle Fourche, S.D. He was Grand Master in 1926 and Grand Trustee from 1930 to 1939 of the Grand Lodge of South Dakota, and was a member of the South Dakota legislature at the time of his death.

## ADJURATION

St. Johns, Nfld.  
May 7, 1940.

## NEW ENGLAND CRAFTSMAN:

Enclosing subscription. Carry on your good work—"The 'Craftsman of the World' all need a good magazine on Masonic matters—to stem the tide of Hitlerism. Why the Craft should have such people opposing our grand ideals—shows proof of their ignorance—therefore Masonry needs publicity along right lines and lots of it.

Best wishes,

D.D.G.M.

P. S. I am a great admirer of the G.M. of Massachusetts, M.W. Joseph E. Perry, and his works.

## MASONIC DIGNITY

It should be understood that Freemasonry never encourages brethren to disclose their membership in this Fraternity to all and sundry whom they may meet in the walks of life. To parade it is undignified, and often leads to a brother's motive being misunderstood, if not misconstrued. It is better that Brethren talk less about Freemasonry, and apply more of their energy to the demonstration of its ideals and principles in their conduct. Freemasonry has nothing to gain by its members publishing on the housetops that they have been received into its fold, but it will gain immensely if they will let it be seen that, having been brought face to face with its great ideals and teachings, their own lives have been enriched and ennobled. This is what the world wants to see.—*The Freemason* (London).

## "OLD TIMER" HONORED

At the meeting March 13th, Hope Lodge No. 25 of Wakefield, R.I., honored its "old timers". The oldest, Benjamin W. Case, was presented with a jewel representing sixty-five years active service as a Mason, by the Grand Master of Masons of R.I., Harold W. Brown, who is also a member of Hope Lodge. Brother Case is eighty-eight years old and has served Hope Lodge as Master, three times.

## NEW MASSACHUSETTS

## BANK COMMISSIONER

Joseph Earl Perry of Belmont, prominent member of the House of Representatives 10 years ago and now grand master of Masons in Massachusetts, assumed office Wednesday, April 25, 1940 as state commissioner of banks.

Nominated by Gov. Saltonstall to succeed Commissioner William P. Husband, Jr., of Belmont, Perry was unanimously confirmed by the executive council under a suspension of rules and immediately sworn into office. Husband, after more

than three years as commissioner, was retired through the expiration of his tenure.

A member of the bar for more than 30 years, Perry is rated as a specialist on taxation and banking activities through his activities as a lawyer along these lines and through his six years of service in the House on important committees.

THE CROSS ON MT. DAVIDSON  
By ELIZABETH MORCOMBE

There's peace in my heart when at dawn  
ing,

The sun with its golden rays,  
Hangs a curtain of color resplendent,

More potent than promise or praise,—  
For there, as I look from my window,

The lines of the Cross I can see;  
Though fashioned of steel and of mortar,  
It speaks of eternity.

But often I wake to a morning  
When the fog so heavy and gray

Strikes a chill, and the hours before me,  
Are no more than another day;

And yet as I face the window,  
I know that the Cross is there—

It may be a man-made symbol,  
But to me it stands as a prayer.

When the toil of the day is over,  
And the flesh is wearied and worn;

When strife and malice have conquered  
And hatred within me is born—

'Tis then, when the darkness has fallen,  
And the stars in the sky appear,

From the shadowy Cross on the Moun-  
tain

"The still small voice" I can hear.

When Nature changes her garments,  
And gives new life to the earth,

The Cross all ablaze is announcing  
Of Faith and Hope and Rebirth.

As sleepless I turn on my pillow  
To face the glorious ray;

"Be true to yourself" is its message,  
"God gives you new courage each day."

[ May, 1940 ]

trying a fabulous treasure placed there by Louis XVI of France, a number of noblemen, and many of the rich churches and abbeys of Normandy and Ile de France, to be shipped to some distant port for safe-keeping during the French Revolution. The treasure has been estimated to have a value of about \$100,000,000. Several unsuccessful efforts have previously been made to raise the sunken ship. The present attempt is being made by professional divers hired by the French Government.—*Freemasons Chronicle*.

## MASONIC RADIO PROGRAM

What is thought to be the only regular Masonic broadcast in the United States is now heard over KGFJ, Los Angeles, Calif., at 5:45 p.m. P.S.T., daily except Sunday, when the American Storage Company sponsors a 15-minute program of records and Masonic news.

The Eastern Star of California also cooperates in making the program a success. The Worthy Grand Matron has made a transcription in which she plays and sings "Star of Love," by John MacDonald, Grand Organist of the General Grand Chapter.

## MASONIC BEQUEST

The Masonic Home and Charity Foundation, Burlington, N.J., will receive all but \$730,000 of an estate valued at between \$3,000,000 and \$4,000,000, under the terms of the will of the late Ambrose E. Vanderpoel, retired attorney. Mr. Vanderpoel died April 4th, and his will was filed for probate April 15th.

Other bequests included \$200,000 each to the Eastern Star Home at Bernardsville, N.J., and the Presbyterian Home of the Synod of New Jersey at Belvidere, and \$5,000 each to Madison (N.J.) Lodge No. 93 and to the Ogden Memorial Presbyterian Church, Chatham, N.J.

CURRENT MASONIC LODGE  
MEETINGS IN ENGLAND

[ Mt. Davidson is the highest point within San Francisco. On its top the people of the Protestant churches have erected a huge cross, of steel and concrete. This is illuminated during Easter week, and on the Sunday the crowds struggle up steep trails for sunrise services. ]

MASONIC SEAL IN  
SUNKEN TREASURE

Among the treasured items which have been raised by divers seeking to reclaim the fabulous treasures said to be resting with the Brig Telemaque at the bottom of the sea at the mouth of the River Seine, is a seal bearing the square and compass of the Masonic order.

A few coins, a golden crozier, and a melting pot have also been raised from the muck and quicksand into which the boat sank on 3rd January, 1790.

The Brig Telemaque, sunk during a sudden violent storm, was said to be car-

[ May, 1940 ]

places, as well as to afford at least a semblance of the previous festive occasions.

Masonry in England, like other great national organizations and institutions, is active in doing its part to win the war for the Allies. As an example of the loyalty of the Institution of Freemasonry in England, the Board of Management of the Royal Masonic Hospital has set aside 150 beds for use in case of need by the War Office to accommodate both officers and men. Of these, twenty are to be especially reserved for those serving in the Royal Air Force.

INVESTIGATION OF  
CANDIDATES FOR  
MASONIC DEGREES

How frequently the old adage, "A chain is no stronger than its weakest link," may be applied in human affairs? While the maxim, because of peculiar human equations, is not strictly applicable to bodies of men, the principle involved should never be lost sight of when forming a Masonic Lodge or in passing upon petitions of candidates for membership.

The importance of careful selection of charter members of a lodge is at once obvious; likewise the investigation of candidates. However, if the latter is done with that caution and prudence so necessary to carry forward those sublime truths "instituted by virtuous men" in the moral order of Freemasonry, the former will take care of itself.

It stands to reason that our great system of morality calls for not only the proper administration of its business affairs and its various ceremonies, but for devotees whose rectitude is above reproach. How very important, then, it is that the Master of a Masonic Lodge should exercise great care in appointing committees to investigate the petitioners for the degrees in his lodge.

A committee of investigation should fully appreciate not only its responsibilities to the lodge, but to the Fraternity, in determining the moral character and other qualities including his religious views, particularly his belief in God, habits, associates, how he spends his leisure time, his physical condition, whether he meets his obligations, whether he is financially able to become a Mason, whether, if married, his ambition to join the Fraternity meets with the approval of his wife, and other details. In other words, investigation of a candidate for Masonic degrees should not be perfunctory as is sometimes the case.

The sources of investigating a candidate are many and varied, and no favorable report should be made until those sources are exhausted. They include the petitioner's church affiliations, other lodge connections, home environment, employer, fellow employees, his charities, acquaintances, associates, social life, business concerns with whom he deals, clubs if any, and last but not least, the candi-

MASONIC CRAFTSMAN

date's motive for becoming a Mason. That is, does he understand the gravity and seriousness of Masonry; that the Fraternity in which he seeks membership was not instituted to afford amusement and entertainment centers for its members; nor to provide insurance for them, but to inculcate and perpetuate among men the sublime truths, principles and teachings which are the basis of Freemasonry and which our brethren saw reason to adopt in forming an exclusive system to pass through the world unconnected with the religion and politics of all times and every people among whom it should flourish and increase.

Each member of the committee, having exhausted his sources of investigation, should present his findings in a purely objective manner—the cold facts of the inquiry. The report should be unanimously positive and free from sentimental considerations.

A report tending to qualify the petitioner on the grounds that nothing of a particular nature was found against him or that he was no worse than some other members of the Lodge is negative, and should meet with rejection. Only in this way can a lodge maintain peace and harmony and avoid possible shame from coming upon it.

## BEQUESTS

Coit K. Johnson, who died February 29, 1940, bequeathed \$11,000 to Missouri and California Masonic Bodies and left the residue of his estate to the Shrine Hospital for Crippled Children in San Francisco, it was learned recently.

Mr. Johnson was a member of the San Jose bodies, having demitted from the St. Joseph Scottish Rite Bodies when he moved to California.

The Lodge of Perfection, San Jose, Calif., received \$5,000 under the terms of the will. Mr. Johnson was a member of the San Jose bodies, having demitted from the St. Joseph Scottish Rite Bodies when he moved to California.

## SALTONSTALL, PERRY

## GET MASONIC HONOR

Two of Massachusetts' most distinguished Masons, Gov. Saltonstall and Joseph Earl Perry, grand master, were inducted as members of Bunker Hill camp, Heroes of '76, National Sojourners, at 8 o'clock, Thursday, May 2, at the Hotel Kenmore, Boston. The exercises followed a dinner at 6:30 P.M.

Among those attending were Melvin M. Johnson, sovereign grand commander of Scottish Rite Masons; Gaspar G. Bacon, Secretary of State Frederic C. Cook and Judge Henry D. C. Dubois of Cranston, R.I., regional representative of the Sojourners in that state.

## MASONIC STONE MISPLACED

About 1845, a stone was found by two surveyors in the vicinity of Annapolis, Nova Scotia. Appearing to be part of a gravestone, there was cut upon its surface the word "Rillion," with the date, 1606. Above the name was also cut the familiar Masonic emblem of square and compass.

The date 1606 would seem to connect the stone with the American expeditions of Samuel de Champlain, about 114 years prior to the time that the known history of Freemasonry began in Canada.

The stone was brought from Nova Scotia to Toronto about 1864 by Sir Sanford Fleming. For many years it was on display in the museum of the Royal Canadian Institute in that city.

When the Institute built quarters for its own use, it was decided that the stone should be built into the structure. Although it was turned over to the operative Masons while they were laying the foundation with instructions where it should be placed, the stone can nowhere be found in the outer walls of the structure. It is presumed, however, that the stone is in the building, but where is as much a mystery as is the original history of the stone itself.

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## All Sorts

HEIL! HEEL!

The Germans boast that whenever the British statesmen got together with their Adolph his brilliance made the Brits look sort of down-at-the-heel. Britons claim that with Hitler only about 5 1/2 feet tall, towering Henderson, Halifax and Chamberlain had to look down at the "heel."

## PROFESSIONAL JEALOUSY

"Say, I hear you lost your job. Why did the foreman fire you?"

"You know what a foreman is—he's the one who stands around and watches his men work."

"What's that got to do with it?"

"Why, he got jealous of me. People thought I was the foreman."

## SLAM

The landlady brought in a plateful of extremely thin slices of bread and butter, which rather dismayed her hungry men boarders.

"Did you cut these, Mrs. Brown?" asked one.

"Yes, I cut them," came the stern reply.

"Oh," said the boarder, "all right, I'll deal!"

## WEAK ON PARTICIPLES

He showed every promise at school except that he always muddled his past participles.

After saying, "I have wrote," the teacher explained to him how wrong it was, and told him to write, "I have written" 100 times.

The lines were left on the teacher's desk, with the note: "I have wrote 'I have written' 100 times as you told me, and now I have went home."

## UNANIMOUS

Young Wife: "It's a shame! Not a thing in this house fit to eat! I'm going straight home to mama."

Husband: "Wait till I get my hat and I'll go with you!"

## RIGHT!

"Now," said the teacher, "which boy can name five things that contain milk?"

"I can!" shouted a freckle-faced youngster. "Butter an' cheese an' ice cream an' two cows."

## ISH KABIBBLE

Lapidus was worried. His wife was undergoing an operation.

"Vid me it's like dis," he told a friend. "I dunt mind de forty dollars so much. It's de terrible denger."

"Dun't be silly," smiled his friend. "Vot kind dengerous operation could it be—ven it costs only forty dollars?"

## NOT GUILTY!

The teacher had forbidden the eating of candy and chewing of gum during school time. One day she became suspicious of a lump in Jimmie's cheek. "Jimmie, are you eating candy or chewing gum?" she asked.

"No," replied Jimmie. "I'm just soaking a prune to eat at recess."

## GIVEN NAME

Rosalie, a first-grader, walking with her mother, spoke to a small boy.

"His name is Jimmy and he is in my grade," she explained.

What's the little boy's last name? her mother asked.

"His whole name," said Rosalie, "is Jimmy Sutdown; that's what the teacher calls him."

## DIMINUTIVE

A man wrapped up in himself makes a very small package.

## CORRECT!

The teacher had written 92.7 on the blackboard, and, to show the effect of multiplying by 10, had rubbed out the decimal point.

"Now, Alfred," she said, "where is the decimal point?"

"On the duster," replied Alfred without hesitation.

## MISTAKE

Min.: "Isn't that a new suit your husband is wearing?"

Maude: "No."

Min.: "Well, he looks different, somehow."

Maude: "Yes, he's my new husband."

## IN DAYS OF OLD . . .

Medieval Mother: "Hast Sir Gordon yet asked thee for thine hand in wedlock?"

Daughter: "Not yet, mother, but the knight is still young."

## FLUENT

Note from teacher on Betty's report card: "Good worker, but talks too much."

Note from Father over signature on back of card: "Come up sometime and meet her mother."

The Federal debt is rapidly approaching the statutory limit of 45 billion dollars and considerable discussion is taking place concerning the debt capacity of the nation.

The amount of debt a nation can support is determined by national income, present and prospective, as this is the source from which the bulk of tax revenue must come. The total cost of government of all political units in 1939 was in the neighborhood of 18 billion dollars, or the equivalent of more than 25% of total national income for that year. In other words, if all government expenses were currently met, the American people on the average would work three months out of the year for the government. Instead of paying all the bills, the Federal government alone since 1930 has borrowed 27 billion dollars upon which interest must be paid. The interest charges on all Federal obligations now amount to more than a billion dollars a year and nearly approximate the total Federal debt of a quarter of a century ago.

In 1913 Federal indebtedness constituted less than 21% of the total debt of the country. It is now more than 68%. This shows in a striking manner the great claims the Federal government has upon the income and the wealth of the country. In order to obtain revenue the Federal government has invaded many tax fields originally belonging to state and local governments. If this trend continues, local communities may find that they can not obtain sufficient funds to finance their regular activities. In such

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an event they would tend to become vassals of the central government.

Total public debt—Federal, state and local—is approximately \$2,000 for every family as against \$269 per family in 1913. Whereas in the latter year public debt represented about 2.7% of our wealth, it is now about 20%. If private long-term obligations were added, our total debt burden would constitute 42% of our wealth. Debt for the most part is a rigid structure whereas income fluctuates with the business tide. In consequence, the pressure bears down heavily in times of depression.

It has been pointed out in some quarters that we need not be concerned about our national public indebtedness since it is much less than that of most foreign countries. This is in general true, but the comparison is not so favorable when all political subdivisions are included. Granting, however, that public indebtedness is less burdensome here, that is no reason why we should emulate countries that are under tremendous financial strain. An important factor contributing toward this country's high living standards prior to 1930 was the relatively small tribute paid to the government. For it is obvious, the larger the share of national income that flows into governmental channels, the less there will be left for the average person to meet his living expenses—food, shelter, clothing and other necessities as well as luxuries.

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The average person in this country has not given much thought to the question of public finance for he has felt that somehow or other the mounting bills would be paid by the wealthy. The data published by the Internal Revenue Department dispel this illusion. These figures for 1929 show that Federal expenditures, excluding debt payments and tax refunds, were about equivalent to the aggregate net income of all individuals receiving more than \$150,000 a year. But the figures for 1937, the latest available, show that Federal expenditures alone were almost identical with aggregate taxable income, before exemptions and credits for dependents, of all individuals receiving more than \$5,000 a year. To pay governmental expenses of all kinds—Federal, state and local—would take about 85% of the entire net income of all individuals

who render returns to the Commissioner of Internal Revenue.

In the final analysis, debt capacity of a nation is fixed by the ability and willingness of the people to meet the accumulated bills through taxation. When the point is reached that it is impossible for a government to bridge the gap between income and outgo by means of taxation or through borrowing, then the only course is repudiation or starting the printing press. It is well at this time to take heed of the advice given by Thomas Jefferson in his first inaugural address. In speaking of the essentials of our government, and consequently those which ought to shape its administration, he mentioned among others "economy in public expense, that labor may be lightly burthened; the honest payment of our debts and sacred preservation of the public faith . . . These principles form the bright constellation which has gone before us and guided our steps through an age of revolution and reformation. The wisdom of our sages and blood of our heroes have been devoted to their attainment. They should be the creed of our political faith, the text of civic instruction, the touchstone by which to try the services of those who trust; and should we wander from them in moments of error or of alarm, let us hasten to retrace our steps and to regain the road which alone leads to peace, liberty, and safety."

—N. E. Letter.

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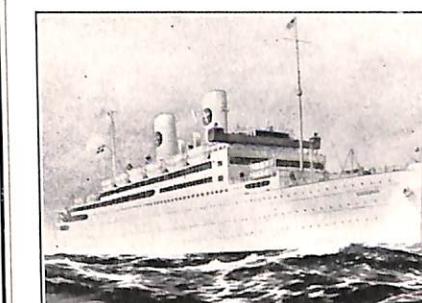
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